

"Lord I Call..." – Tone 5

Reader: In the Fifth Tone, Lord, I call upon You, hear me!

Lord, I call upon You, hear me!
Hear me, O Lord!
 Lord, I call upon You, hear me!
 Receive the voice of my prayer,
 when I call upon You!//
Hear me, O Lord!

Let my prayer arise
 in Your sight as incense,
 and let the lifting up of my hands
 be an evening sacrifice!//
Hear me, O Lord!

Lord, I call upon You, hear me. Hear me, O Lord.

Lord, I call upon You hear me. Re-ceive the voice of my prayer

when I call upon You. Hear me, O Lord. Let my prayer a-rise

in Your sight as in - cense, and let the lift - ing up of my hands

be an evening sac - ri - fice. Hear me, O Lord.

Reader: (Reads text from service book)

v. (10) Bring my soul out of prison, that I may give thanks to Your name!

Tone 5*Idiomelon**(from the Lenten Triodion)*I am rich in passions;I am wrapped in the false robe of hypocrisy.Lacking self-restraint, I delight in self-indulgence.I show a boundless lack of love.I see my mind cast down before the gates of repentance,starved of true goodness and sick with inattention.But make me like Lazarus, who was poor in sin,lest I receive no answer when I pray,no finger dipped in water to relieve my burning tongue; //and make me dwell in Abraham's bosom in Your love for mankind!

I am rich in pas - sions; I am wrapped in the false robe of hy - po - cri - sy.

Lack - ing self-restraint, I delight in self in - dul - gence. I show a boundless lack of love.

I see my mind cast down before the gates of re - pen - tance,

starved of true goodness and sick with in - at - ten - tion.

But make me like Lazarus, who was poor in sin, lest I receive no an - swer when I pray,

no fin - ger dipped in water to relieve my burn - ing tongue;

and make me dwell in Abraham's bo - som in Your love for man - kind!

v. (9) *The righteous will surround me, for You will deal bountifully with me.*

I am rich in passions;
 I am wrapped in the false robe of hypocrisy.
Lacking self-restraint, I delight in self-indulgence.
 I show a boundless lack of love.
 I see my mind cast down before the gates of repentance,
starved of true goodness and sick with inattention.
 But make me like Lazarus, who was poor in sin,
 lest I receive no answer when I pray,
 no finger dipped in water to relieve my burning tongue;//
 and make me dwell in Abraham's bosom in Your love for mankind!

I am rich in pas - sions; I am wrapped in the false robe of hy - po - cri - sy.

Lack - ing self-restraint, I delight in self in - dul - gence. I show a boundless lack of love.

I see my mind cast down before the gates of re - pen - tance,

starved of true goodness and sick with in - at - ten - tion.

But make me like Lazarus, who was poor in sin, lest I receive no an - swer when I pray,

no fin - ger dipped in water to relieve my burn - ing tongue;

and make me dwell in Abraham's bo - som in Your love for man - kind!

v. (8) *Out of the depths I cry to You, O Lord. Lord, hear my voice!*

Tone 5

(for the Martyrs)

With souls filled with boundless love, O holy martyrs,
 you endured terrible sufferings without ever denying Christ,
 laying low the arrogance of those who tortured you.

By keeping the faith unshaken and whole,
 you have been lifted up to heaven,
 and now you have boldness before Him.

Entreat Him to grant peace to the world//
 and to our souls great mercy!

With souls filled with boundless love, O holy mar - tyrs,

you endured terrible sufferings without ever de - ny - ing Christ,

laying low the arrogance of those who tor - tured you.

By keep - ing the faith un - shak - en and whole,

you have been lifted up to heav - en, and now you have bold - ness be - fore Him.
En - treat Him to grant peace to the world and to our souls great mer - cy!

v. (7) *Let Your ears be attentive to the voice of my supplications!*

Tone 5

(from the Triodion, by Joseph)

(Rejoice, O Life-giving Cross)

When Jesus was walking in the flesh beyond the River Jordan,

He said to His companions:

“My friend Lazarus is already dead and buried,

but I rejoice for your sake, my friends.

By his death you will learn that I know all, for Iam God,

even though I appear by nature as a man.

Let us go and give life to him,

so that death may truly know my victory

and the total destruction I shall make of it, //

as I grant to the world my great mercy!”

When Je - sus was walking in the flesh beyond the River Jor - dan,
He said to His com - pan - ions: My friend Laz - a - rus is already dead and bur - ied,
but I re - joice for your sake, my friends.

By his death you will learn that I know all, for I am God,
 even though I appear by na - ture as a man. Let us go and give life to him,
 so that death may truly know my vic-tory and the to-tal destruction I shall make of it,
 as I grant to the world my great mer - cy!

v. (6) *If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.*

Let us imitate Mary and Martha, O faithful!

Let us offer divine deeds to the Lord as intercessors,

so that when He comes He may raise up our minds,

for now they lie dead and feel no fear of God.

They are deprived of all vital energy,

unaware of their own inaction.

Let us cry: "O Lord, Who once had compassion on Your friend Lazarus,

and raised him up by Your awesome presence and authority,

so now give life to us all, //

and grant to us Your great mercy!"

Let us im - i - tate Mary and Martha, O faith - ful!

Let us offer divine deeds to the Lord as in - ter - ces - sors,

so that when He comes He may raise up our minds,

for now they lie dead and feel no fear of God.

They are deprived of all vital en - er - gy, un - a - ware of their own in - ac - tion.

Let us cry: "O Lord, Who once had compassion on Your friend Laz - a - rus,

and raised him up by Your awesome presence and au - thor - i - ty,

so now give life to us all, and grant to us Your great mer - cy!

v. (5) In the Sixth Tone, For Your Name's sake I wait for You, O Lord. My soul has waited for Your word; my soul has hoped on the Lord.

Tone 6

(from the Triodion, by Theodore)

Now Lazarus has been in the tomb two days,
 seeing the dead of all the ages,
 beholding strange sights of terror:
 countless multitudes bound by the chains of hell.
 His sisters weep bitterly as they gaze at his tomb,
 but Christ is coming to bring His friend to life,
 to implement in this one man His plan for all.//
 Blessed are You, O Savior! Have mercy on us!

Now Lazarus has been in the tomb two days, seeing the dead of all the a - ges,
 beholding strange sights of ter - ror: countless multitudes bound by the chains of hell.
 His sisters weep bitterly as they gaze at his tomb,
 but Christ is coming to bring His friend to life,
 to implement in this one man His plan for all.
 Blessed are You, O Savior! Have mer - cy on us!

v. (4) In the Eighth Tone, From the morning watch until night, from the morning watch, let Israel hope on the Lord!

Tone 8*(from the Menaion, for Ven. Titus)**(Oh, most glorious wonder)*

O Titus, our divinely-wise father,
 you took up your Cross and followed Christ,
 subjecting all the passions to your soul.
 Therefore you received grace from on high
 to heal the sufferings and put down the afflictions
 of those who turn to you
 and to cast out evil spirits.//
 Therefore we celebrate and bless your memory.

O Ti-tus, our divinely-wise fa - ther, you took up your Cross and fol-lowed Christ,

sub - ject - ing all the pas - sions to your soul.

Therefore you received grace from on high

to heal the sufferings and put down the af-flic - tions of those who turn to you

and to cast out evil spir - its. Therefore we celebrate and bless your mem-o - ry.

v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

O Titus, our divinely-wise father,
 you took up your Cross and followed Christ,

subjecting all the passions to your soul.
 Therefore you received grace from on high
 to heal the sufferings and put down the afflictions
 of those who turn to you
 and to cast out evil spirits.//
 Therefore we celebrate and bless your memory.

O Ti-tus, our divinely-wise fa - ther, you took up your Cross and fol-lowed Christ,
 sub - ject - ing all the pas - sions to your soul.
 Therefore you received grace from on high
 to heal the sufferings and put down the af-flic - tions of those who turn to you
 and to cast out evil spir - its. Therefore we celebrate and bless your mem-o - ry.

v. (2) Praise the Lord, all nations! Praise Him, all peoples!

O Titus, our most blessed father,
 you learned holy things by living in an ascetic way
 enlightening your mind by divine communion.
 At the behest of the Holy Spirit
 you truly received the most holy anointing of the priesthood.//
 And on earth you nobly served God your Master like a holy angel.

O Ti - tus, our most blessed fa - - ther,
 you learned holy things by living in an as - ce - tic way
 enlightening your mind by di - vine com - mu - nion. At the behest of the Holy Spir - it
 you truly received the most holy anointing of the priest - hood.
 And on earth you nobly served God your Master like a holy an - gel.

v. (1) For His mercy is confirmed on us, and the truth of the Lord endures forever.

O venerable and divinely inspired Titus,
 you enlightened your soul with the light of the Orthodox faith,
 and diminished the gloomy darkness of heresy.
 Shining like a most splendid star,
 you ever enlighten the ends of the world with your brilliant miracles.//
 Therefore we keep the feast and celebrate your memory.

O ven - er - a - ble and divinely inspired Ti - tus,
 you enlightened your soul with the light of the Or - tho - dox faith,
 and diminished the gloomy dark-ness of her-e-sy. Shining like a most splen-did star,
 you ever enlighten the ends of the world with your brilliant mir - a - cles.
 Therefore we keep the feast and celebrate your mem - o - ry.

In the Same Tone, Glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

Tone 8

(Theotokion)

My thoughts are impure, my speech is false,
 and all my works are defiled.
 What, then, shall I do?
 O Virgin Mistress, entreat the Lord, your Son and Creator,
 that He accept my soul in repentance, //
 for He alone is compassionate!

My thoughts are impure, my speech is false, and all my works are de-filed.

What, then, shall I do?

O Virgin Mistress, entreat the Lord, your Son and Cre - a - tor,

that He accept my soul in re - pen - tance, for He alone is com - pas - sion - ate!

First Deacon: Wisdom! Upright!

Choir/People: O Gladsome Light ...

The Holy Doors remain opened.

Deacon: Let us attend. Priest: † Peace to all.

Reader: And to your spirit.

Deacon: Wisdom!

Reader: The Prokeimenon in the Fourth Tone, I will walk before the Lord in the land of the living.

Choir:

The first choir part consists of two systems of music. The first system shows the vocal line and piano accompaniment for the lyrics "I will walk before the Lord". The second system continues with "in the land of the living". The piano accompaniment features a steady bass line and chords in the right hand.

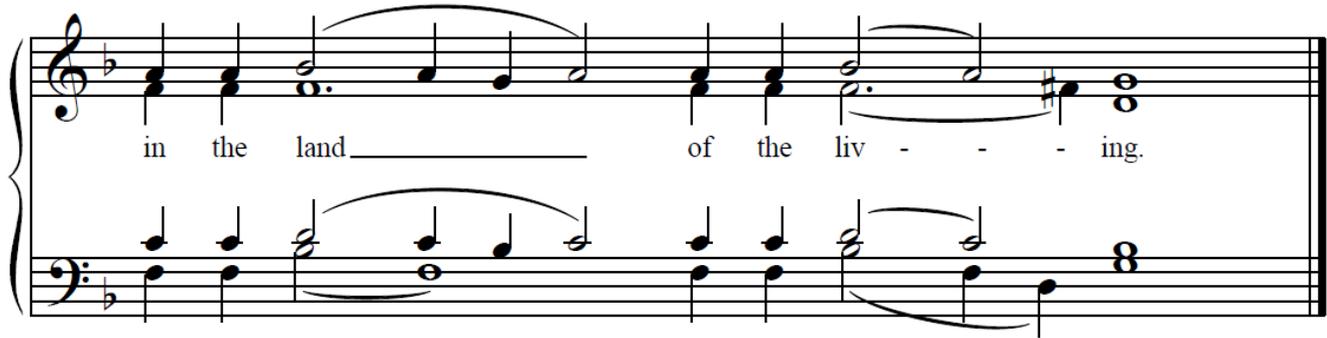
Reader: I love the Lord because He has heard my voice and my supplication.

Choir:

The second choir part is identical to the first, featuring the same piano accompaniment and vocal line with the lyrics "I will walk before the Lord in the land of the living".

Reader: I will walk before the Lord ...

Choir:



The image shows a musical score for a choir. It consists of two staves, a treble clef on the top and a bass clef on the bottom. The key signature has one flat (B-flat). The lyrics are: "in the land of the living." The melody is simple and homophonic, with a final cadence on a whole note chord.

First Deacon: Wisdom!

**Reader: The reading from the First Book of Moses called Genesis (43:26-31
[ending with: "Then he washed his face and came out, controlling himself."]; 45:1-16)**

First Deacon: Let us attend!

The Holy Doors are closed.

Reader: The brothers brought Joseph the gifts which they had in their hands, into the house; and they prostrated before him with their faces to the ground. But he asked them, "How are you?" and he said to them, "Is your father, the old man of whom you spoke, well? Is he still alive?" And they said, "Your servant our father is well. He is still alive". And he said, "That man is blessed by God". And bowing down, they prostrated before him. And Joseph, lifting up his eyes, saw his brother Benjamin, born of the same mother, and said, "Is this your younger brother, whom you said you would bring to me?" and he said, "God have mercy on you, my child". And Joseph was deeply troubled, for so strong was the affection he felt for his brother that he wanted to weep; and he went into his private chamber, and wept there. And having washed his face and came out and controlled himself. And Joseph could not refrain him with everyone standing near him, but he said, "Send everyone away from me". And no one stood near Joseph, when he made himself known to his brethren. And he cried aloud with weeping. All the Egyptians heard, and it became known Pharaoh's house. But Joseph said to his brothers, "I am Joseph. Is my father still alive?" And his brothers could not answer him, for they were deeply troubled. But Joseph said to his brothers, "Come near me"; and they came near. And he said, "I am your brother Joseph, whom you sold into Egypt. Now then do not be grieved, and do not let it seem hard to you that you sold me here, for God sent me before you for life. For this is the second year there is famine in the land, and there are still five years left, in which there will be neither ploughing, nor harvest. For God sent me before you that a remnant might be left for you on earth to nourish a great remnant of you. Now then it was not you that sent me here, but God; and he has made me like a father to Pharaoh, and lord of all his house, and ruler of all the land of Egypt. Hurry, therefore, and go up to my father, and say to him, 'This is what your son Joseph says: God has made me lord of all the land of Egypt; come down therefore to me, and do not delay. And you shall dwell in the land of Gesem of Arabia; and you shall be near me, you and your sons, and your sons' sons, your sheep and your oxen, and whatever is yours; and I will nourish you there – for there are still five years of famine – lest you and your sons, and all your possessions be wiped out'. Look, your own eyes can see, and the eyes of my brother Benjamin can see, that it is my mouth that speaks to you. Report, therefore, to my father all my glory in Egypt, and everything you

have seen, and make haste and bring down my father here”. And he fell on his brother Benjamin’s neck, and wept on him; and Benjamin wept on his neck. And he kissed all his brothers, and wept on them; and after this his brothers spoke to him. And the report was carried into Pharaoh’s house, saying, “Joseph’s brothers have come”. And Pharaoh rejoiced, and his household.

Holy Doors are opened.

First Deacon: Wisdom!

Reader: The Prokeimenon in the Fourth Tone, I will offer my prayers to the Lord in the presence of all His people.

Choir:

The musical score is written for a choir and piano accompaniment. It consists of two systems of music. The first system has a treble clef staff with a key signature of one flat (B-flat) and a common time signature. The lyrics "I will offer my prayers to the Lord" are written below the treble staff. The piano accompaniment is shown in a grand staff (treble and bass clefs). The second system continues the melody with the lyrics "in the pre - - - sence of His peo - - - ple." The piano accompaniment continues with a similar harmonic structure. The score ends with a double bar line.

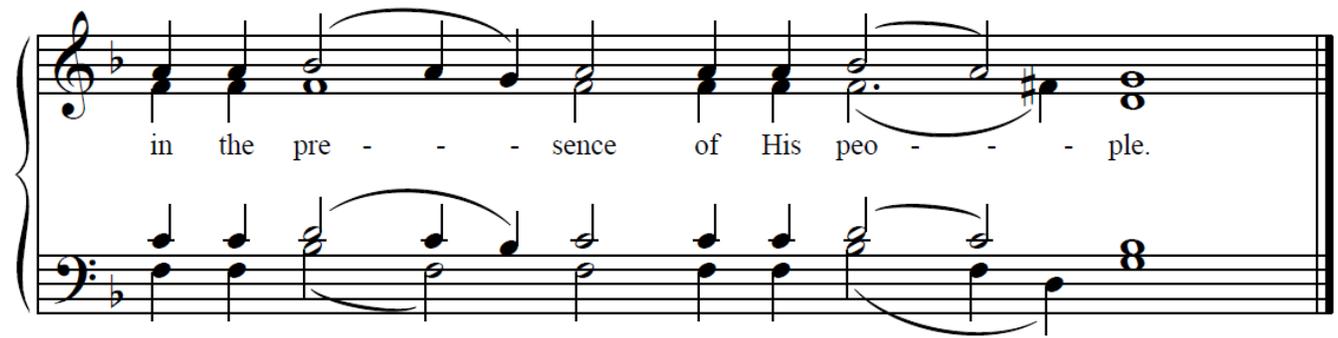
Reader: I kept my faith, even when I said: “I am greatly afflicted.”

Choir:

This musical score is identical to the one above, featuring a choir part and piano accompaniment. It includes the same lyrics: "I will offer my prayers to the Lord in the presence of all His people." The notation, including the treble and bass clefs, key signature, and time signature, is consistent with the previous score.

Reader: I will offer my prayers to the Lord ...

Choir:



in the pre - - - sence of His peo - - - ple.

Deacon: Command!

Priest, with a lit candle: Wisdom! Let us attend! The Light of Christ illumines all. (All prostrate)

Reader: The reading from the Proverbs of Solomon (21:23-22:4)

First Deacon: Let us attend!

The Holy Doors are closed.

Reader: One that guards their mouth and tongue keeps their soul from affliction. An arrogant, self-willed and boastful person is called a plague; while one that remembers ills is a transgressor. Desires kill the sluggard; for his hands do not choose to do anything. An ungodly person longs for evil desires all day; but the righteous is ungrudgingly merciful and compassionate. The sacrifices of the ungodly are abomination to the Lord, for they offer them lawlessly. A false witness will perish; but an obedient man will speak cautiously. An ungodly man brazenly gives undertakings in person; but the upright himself understands his ways. There is no wisdom, there is no courage, there is no counsel against the ungodly. A horse is prepared for the day of war; but help is from the Lord. A good name is better than great wealth, while good favor is above silver and gold. A rich and a poor person met together; but the Lord made them both. An intelligent man seeing a bad man severely chastised is himself disciplined, but fools pass by and are punished. The offspring of wisdom is the fear of the Lord, and wealth, and glory, and life.

Holy Doors are opened.

Priest (Quietly): † Peace to you who read.

Deacon: Wisdom!

(Psalm 140 "Let my prayer arise ...")

(and the rest of the Liturgy of the Presanctified Gifts)